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TRADITIONS OF THE CROWS

BY

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INTRODUCTORY NOTE.

During the summer of 1902, while the writer was engaged in collecting ethnological material among the Absahrokee (Crow) Indians, of Montana, for the Field Columbian Museum, the following traditions of that tribe were gathered.

All of the traditions were related, through a most competent interpreter, by the second oldest man of the tribe, known as Bull-that-goes-hunting.

S. C. SIMMS.

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TRADITIONS OF THE CROWS.

I.—ORIGIN MYTH.

Long before there was any land, and before any living thing existed excepting four little Ducks, the Creator, whom we call Old-Man, came and said to the Ducks, "Which one of you is brave?" One declared that he was the bravest. Old-Man said to the Duck, "Dive down in the water and get some dirt from the bottom and I will see what I can do with it."

The brave Duck went down and was gone a long time, and when it came up it carried upon its beak some dirt that it gave to Old-Man, who held it in his hand until it became dry; then he blew it in various directions and made land and the mountains and the rivers.

Old-Man, who was all powerful, was asked by the Ducks to make other living things. Old-Man took more dirt in his hand and after it dried, blew it out, and there stood a man and a woman that were Crow Indians; and from this dirt Crows appeared. Old-Man explained to them how to increase in number.

The man and woman were blind, but after opening their eyes they told the others to do so, and when the first two saw their nakedness they asked for something to clothe themselves. Old-Man made of the dirt different animals and fruits so that they might have food and clothing. Old-Man killed a buffalo and then took a rock and broke it, and with one of the pieces cut up the buffalo and explained its parts. The man was told how to make arrow heads, axes, knives and cooking vessels of hard stone. For carrying water, Old-Man told him to take the offals of the buffalo; and from the pouch make a bucket and for a drinking cup, to take the horn of the buffalo or the mountain sheep. Old-Man told the man to take the best pieces of the buffalo for food; and that when he had had enough, to take the hide and with it make a robe. Old-Man showed the woman how to dress the skin. For making a fire Old-Man told them how to take two sticks and place a little sand upon one of the sticks with the driest buffalo manure and to take the other stick and twist between the hands until fire came. Old-Man told them to take a large stone and fasten on a handle with horse hide and with it break animal bones to get the marrow for making soup. Old-Man showed them how to scrape animal skins with the bone of the foreleg of an animal.

At first Old-Man gave them no horses; but dogs to carry their things. Old-Man told them how to get horses. He told them when they were going over a certain hill not to look back. For four days they walked without looking back, but on the fourth day they heard horses coming up behind; so they turned around and looked, and the horses vanished.

Old-Man said to the man, "Go up in the mountains and cut a piece of flesh from yourself and give it to me, and do not eat while you are there and you will have visions that will tell you what to do."

Old-Man told them how to build a sweat-house, and of its purpose.

Old-Man said: "The land I gave you is the best of lands made by me and upon it you will find everything you need,—pure water, vegetation, timber, game, etc. I have put you in the center of it and I have put people around you as your enemies. If I had made you in large numbers you would be too powerful and would kill the other people I have created. You are few in number, but are brave. These women may breed too fast and you will have to destroy some of the young before they are born."

Old-Man visited them once, riding a deer, using for a bridle willow branches, and carrying in front of him as a weapon a sword of split sapling.

On this visit Old-Man saw the young men playing a game with sticks, and in their excitement one of the young men went too near Old-Man on the deer, which, being frightened, jumped and threw Old-Man, and the deer ran one way and Old-Man went in the opposite direction, leaving the bridle and the sword.

2.—OLD MAN COYOTE AND THEFT OF SUMMER.

A long time ago it was always winter, and towards the south always summer and all the beautiful birds lived there.

The Maker of all things appeared in the form of a Coyote, all powerful, and at certain times he got into predicaments that a child could have gotten out of, so silly and weak was Old Man Coyote at times.

Old Man Coyote approached a youth who was blowing on his hands to warm them, and said, "What is the matter with you?" and pointing to the south, said, "Down that way, all is summer, and young boys like you run after young buffalo calves; and when the birds have their young ones in the spring the boys catch them and have a good time; what are you doing out here, where it is all so cold?" The youth

thought of what Old Man Coyote had told him and it made him feel badly, so that he wanted to see the summer land and run after the buffalo calves and the birds. Old Man Coyote said to him: "I can help you to get there, for I am going after the Summer; for Summer and Winter are owned by a Woman with a strong heart living in a large tipi, and to get the summer I have to have four animals." So he got the male Deer, male Coyote, male Jack Rabbit, and the male Wolf. Old Man Coyote asked each of these four animals how far could they run, and each told his greatest distance. He said to these four animals:

"I am going to turn myself into an Elk. You, Coyote, are noted for being sly, and are given a medicine paint to rub on the face of the Woman (the keeper of the summer) if she were found in the tipi. I'll go along the woods, so when the inhabitants of the summer land come to kill me I'll draw them out from their tipis. You go down and watch your chance, and when she comes out to see if her children are going to kill me you slip into the tipi, where there are two bags, one containing Winter and one containing Summer,—the Summer is in a dark bag, and the Winter is in a white bag,—but under no circumstances take the white bag." So Elk (Old Man Coyote) went down there and exposed himself to the Summer people and they came out to kill him. The Woman, owner of Summer and Winter, came, on hearing the shouts, to see if they would kill the Elk and sly Coyote slipped into her tipi. She always kept close watch of the two bags, and as she thought that the door of the tipi had been moved, she hurried back to the tipi and on entering met Coyote at the door coming out. As Coyote met her, he rubbed the medicine paint on her face and she lost her voice and so could not call her children to her assistance, though she did everything to attract their attention.

Coyote made off with the bag to the woods where the Elk was, who directed the carrying of the bag containing the Summer. Coyote ran until tired out and then turned the bag over to the male Jack Rabbit, who took it a long way, with the inhabitants of the Summer Land in close pursuit, and when he was tired, he met the male Deer, to whom he gave the bag with instructions to carry it as fast and as far as possible, as the children were getting nearer. The male Deer carried it until tired, and he gave it to the male Wolf, and when the male Wolf got to his destination where the youth was awaiting them, the pursuers were closer on to the carriers of the bag. The male Wolf, obeying instructions, tore open the bag containing the Summer, and an agreement was made between the youth and the children of the

Summer Country that each country should have half summer and half winter. And that is the reason why the birds come up in the summer and go away in the winter.

Old Man Coyote planned to give the youth what he promised him and he made the Prairie Chicken, the body being made from the muscles of the buffalo; the head from the snake's head; the bill from the wolf's claw; the tail from the rattle of the rattle-snake; the wings from the claws of the black bear; and the legs from caterpillars. And Old Man Coyote said to the Prairie Chicken, "You are a bird, and you may go and scare people by a whirring noise you make when arising to fly." So the youth had the birds to chase, as did the children of the Summer Land.

3.—OLD MAN COYOTE AND THE STRAWBERRY.

One day Old Man Coyote came down to the river valley and was eating wild strawberries from a bush when he saw four women coming toward him. He quickly transferred himself under the earth and under the strawberry bush and caused his penis to project up in the bush among the strawberries and when the women came along to the strawberry bush where Old Man Coyote was concealed, they began to pick and eat the strawberries, and one of them tried to pick the head of the penis for a strawberry, and as she could not pluck it, she stooped over and tried to bite it off, and she called out to her companions, who also tried to pluck it but could not. So they determined to cut it off and take it home, and began to hunt for a sharp piece of flint, and on their return to the strawberry bush the strawberry had disappeared, and they then declared it to have been Old Man Coyote who had done this. They then agreed to retaliate and watched Old Man Coyote all the time, until one day they saw him coming through the woods, and they quickly disrobed and made their noses bleed by hitting themselves, and took the blood and smeared it over their bodies to make it appear as though they had been murdered, and laid themselves down on the grass, all spread out; and in this manner Old Man Coyote soon found them and exclaimed, "How came they here, these pretty things!" and then went over and touched their breasts and felt all over them and put his hand over their persons, to find by smelling, how long they had been lying there, and he said, "They must have been dead for a long time, because they smell so badly." Then he turned away, and had gone but a short distance when the women got up and laughingly told him they had retaliated for what he did to them.

4.—OLD MAN COYOTE AND THE BEARS.

One day Old Man Coyote came upon some Bears playing burying each other, and when they got a certain amount of dirt upon one, this one would whistle and they would pull him out. And Old Man Coyote said, "Try me." So they buried him and he whistled and they pulled him out. Then the Bears said, "We will try it, and you pull us out." So Old Man Coyote made a big pit and a place for a fire, gathered some rocks, carried some water, and after putting the bears in the pit, he covered them up and built a big fire in which he placed the rocks. The Bears whistled, but Old Man Coyote told them to stay in there. He poured water on the heated rocks, cooked the bears and ate them.

5.—OLD MAN COYOTE AND THE BUFFALO.

Once when Old Man Coyote saw some buffalo, he wanted to eat them and tried to think of a scheme to do this.

He approached the buffalo and said to them: "You buffalo are the most awkward of all animals,—your heads are heavy, your hairy legs are chopped off short and your bellies stick out like a big pot." The buffalo said to him, "We were made this way."

Old Man Coyote said to them: "I'll tell you what let's do—we will run a race"—and all went to a level place with a steep cut bank at one end. Old Man Coyote said to himself, "I will go and put my robe over the edge of the bank," and turning to the buffalo, he said, "Just as we get to the place where my robe is we will all shut our eyes and see how far we can go with our eyes closed." The race was started, and just before getting to the robe, all of the buffalo shut their eyes and jumped over the steep cut bank and were killed; and Old Man Coyote feasted off of the dead buffalo.

6.—OLD MAN COYOTE AND THE FOUR MEN, FAT, GREASE AND BERRIES.

Once upon a time Coyote met four men walking and every part of their bodies was made of fat, grease and all kinds of berries, fruits, etc. Before the four men saw him, he transformed his body into that of a poor dog, and he got in front of them, when they came nearer, so they would have pity on him, and they patted his head while he licked them to get the grease of which they were made. They passed and went on their way and Old Man Coyote went over the hill and got in front of them again. This time he had transformed himself into a larger dog than the previous one, and he licked them again and occa-

sionally bit small pieces off of them. Again they passed on and he met them again, a still larger dog, and bit larger pieces. The fourth time, he met them and bit still larger pieces, and then they discovered it to be Old Man Coyote; so they began to run. Old Man Coyote took a young sapling and knocked them down in an old lake bed, and they all melted into a soup.

As Old Man Coyote started to drink up the soup, he called to his partner to come, and when his partner came, he said, "Now you go after my spoon" (which was the tail of the lynx). His partner started for the spoon and shortly returned, claiming that his moccasins were worn out on the bottom. So Old Man Coyote fitted him out in raw-hide moccasins, but his partner after going but a short distance took a sharp piece of rock and made holes in the soles, returned again, and again complained of his moccasins. Again he was fitted out, this time with stone sole moccasins. These he smashed on the rocks and again returned and complained. Old Man Coyote said, "You stay here,—you know nothing—and when I reach the top of the hill, you dip your hand in the soup and lick it for me. When Old Man Coyote went over the first hill for his spoon, his partner drank a lot of the soup, and when the last hill was reached by Old Man Coyote, the partner had drank the last of the soup and then ran away. When Old Man Coyote came back with the spoon, the lake of soup was cleaned.

Coyote tracked his partner by following the grease spots and found him asleep under a big shade tree with his rectum protruding. Old Man Coyote took a sharp pointed stick and pushed it through his partner's rectum into the ground. Then he took some sticks and built a prairie fire to the windward of his sleeping partner. Old Man Coyote shouted that the prairie was on fire and the sleeping partner was quickly aroused and dashed away to save being destroyed by the fire. As he ran, his intestines became unravelled and stretched out across the country. Old Man Coyote took the end of the rectum which was pinned to the ground and began to suck out the soup. He kept on sucking until all the soup had been taken; but he insisted that there must be more of it, and continued sucking, which caused Old Man Coyote to vomit all the soup.

7.—OLD MAN COYOTE AND THE GOOSEBERRY BUSHES.

One day when Old Man Coyote was walking along the river, he stopped at some Gooseberry bushes and enquired of them their name. The Gooseberry said, "We have but one name, and you have just called

it." Old Man Coyote said, "I dare you to make me itch!" and he then ate lots of them, took lots of them and rubbed them over his body and under his armpits, and shortly after was itching under the arms and all over. He scratched and rubbed against big bushes and knocked them over, and against rocks, until he was bleeding all over.

8.—OLD MAN COYOTE AND THE INDIAN TURNIP.

Old Man Coyote asked an Indian Turnip, as he did the Gooseberry, what was its name, and the Indian Turnip told him, and said, "We make people break wind when they eat us." Not believing this, he ate lots of them, and walked along and began to break wind and his heels raised up, and another break raised him off the ground, and as he repeated breaking wind, he went higher in the air, and took the bushes, rocks, etc., with him in the air. He pulled up big trees, until he reached a birch tree, and instead of pulling this up by the roots he would go from the limits, from the roots to the top and fall to the ground again, yelling each time he fell.

9.—OLD MAN COYOTE AND THE BEAVERS.

Once upon a time Old Man Coyote came to a beaver dam and taking a stick a beaver had cut, stuck it through his body as though by some force. The mother Beaver found him there and took him to her home and was going to raise Old Man Coyote.

One day she told him to watch his sisters, the little beavers. He cut off their heads and burned them on each side of the mouth and stuck the heads where they generally slept; the remainder of them he ate.

When the mother Beaver found out it was Old Man Coyote, she told him never to drink from any water on his hands and knees; and that if he did, he would have a sad mishap. Old Man Coyote several times came near drinking on his hands and knees, but one day he absolutely forgot it, and the Beaver bit his nose off. He made a good nose out of mud, and every time he went into a house and took a baby in his arms, the baby knocked his nose off; so he made a nose of fruit pits, and it stayed that way.

10.—OLD MAN COYOTE, THE WOLF, AND THE HOLES IN THE ICE.

One day Old Man Coyote came to a Wolf that had tied a rock to the end of his tail. As the Wolf trotted over the ice, the rock would hit the ice and make holes in it, and the fat of the buffalo would stick up through the holes.

Old Man Coyote promised the Wolf his throwing stick with buffalo horn on the end if he would show him how to make holes in the ice with fat sticking through the holes. The Wolf accepted the offer and Old Man Coyote tied a rock to the corner of his robe and trotted over the ice, making holes in it with the fat sticking out of them. He ate all that he could, and then took his horn-tipped throwing stick away from the Wolf and ran off. The Wolf cried out to him not to try to walk on the ice again as before, but Old Man Coyote tried to walk over the ice and make holes, but he slipped and fell on the ice, and his rump stuck fast to the ice, under the overhanging branches of the buffalo and gooseberry bushes that were laden with the berries. Old Man Coyote reached for a branch that he broke off, and with it began to thresh the bushes, until all the berries were on the ice surrounding him.

Coyote then called for all living animals of the earth to come around him, and when they came, he said: "I am going to make a big feast. Here are all these berries; and when I sing, all of you are to come and dance under me, so that I can get off the ice." And as he began to sing, they all danced around and under him, until he was almost free, when he said to the beaver, "Get me a large drum stick." By the time the beaver returned with the drum stick he was free. He then said to all, "When I sing my last song you must shut your eyes and dance." They did as he instructed, and Old Man Coyote with his drum stick killed most of them and those that were not killed scampered away. Old Man Coyote enjoyed another feast.

II.—OLD MAN COYOTE, BALD-HEAD EAGLE AND HIS ILLEGITIMATE OFFSPRING, THE THUNDER-BIRD, AND THE MORNING STAR.

Once upon a time Old Man Coyote started towards the mountains, when he saw a Bald-Head Eagle and his wife. Old Man Coyote thought it would be a good joke to have the Thunder-Bird come and live with the wife of the Bald-Head Eagle and have an illegitimate offspring. So the Thunder-Bird came and lived with the wife of the Bald-Head Eagle, and in time an offspring was born to them of the form and appearance of a young eagle.

At this time there were two men of the earth, one was given power by the Morning Star, and the other was left without any power at all, and this one travelled to the nest of the offspring to get all of his (the offspring's) power, which he obtained, and shortly afterwards became rich. The one who was given power by the Morning Star saw that the other one was surpassing him in power and wealth; so he made

a charm (medicine), a little red feather, and with it shot the one that was given power by the offspring in the heart, and killed him.

To find out who killed the man to whom he had given the power, the eagle flew up in the air and collided with the body of the dead man, and the red feather, which was still sticking in his heart, came out. The offspring then knew that the man was killed by the one to whom the Morning Star had given power.

The body of the dead man and the offspring prepared for war upon the Morning Star and they made a big storm with thunder and lightning, which worried the Morning Star considerably; and it came to Old Man Coyote and asked him for advice. Old Man Coyote said, "Those people, Thunder and Bald-Head Eagle, are mean people when started, so you had better get out of the way, or change the existence of the two men"; which the Morning Star did.

12.—OLD MAN COYOTE, THE MAN AND COW BUFFALO AND COW ELK.

Old Man Coyote met one day a man carrying a bow and a quiver of arrows, roaming all over the world. Old Man Coyote said to him, "Come here, and I will show you something you will like." He took the man to the buffalo cow, stuck fast in the mud, and Old Man Coyote told him to have connection with this buffalo, which the man did. Afterwards, Old Man Coyote took the man to another place where a cow elk was mired, and the man was told to do as he had done with the buffalo cow, which he did, and the Old Man Coyote laughed at him. In the course of several weeks the buffalo cow and elk cow each gave birth to a boy.

Shortly after his meeting with Old Man Coyote, the wandering man returned to his people. One day he was playing a game of ring and arrows. While playing, he was approached by a little boy with a short neck and curly hair, and who had on a buffalo calf robe. The little boy said to him, "Father, if you win anything, give me some." The man looked about him and said, "I will." Shortly afterward another little boy, with lighter hair and longer neck, approached and asked him the same question. When the man had finished playing he called the two boys to him and said, "How is it you call me father?" Each of the boys said, "Don't you remember the time when our mothers were stuck in the mud?" The man said he did. He told each of the boys to go and bring his mother to him, which they did, but in the forms of women.

After looking carefully at each, the man did not care for the elk

woman, but lived with the buffalo woman, who said: "I will live with you only under the condition that you do not call me harsh names. You may strike me." The man promised, and lived with her for some time, but one day he was vexed at something she did, and he broke his promise, and pronounced a forbidden word. She quickly transformed herself into a buffalo cow and her child turned into a buffalo calf.

The man tried to catch them. After many days of chasing them he came upon a big herd of buffalo, and as he was sitting on a hill looking at them, a little buffalo calf came silently up to him and said: "Father, my uncles are going to try you by placing all the calves of my age in a circle facing the center, and you are to be in the center, and you are to pick me out of the number. If you fail, my uncles are going to gore you to death; but I will give you a signal when you approach me by twitching my left ear. They also want you to find my mother by picking her out of a circle. I will go and lick some white clay and will act as though I were going to nurse, and will rub the white clay on her left shoulder, so that you may know her when you come to her."

The buffalo had a big dance, and then told the man if he were unable to point out his wife and child they would gore him to death. After forming the circles of cows and calves, the man picked out his wife and child, which angered the buffalo uncles of the child, and they started to gore him to death.

While the man was on his way trying to find his wife and child, he met Old Man Coyote, who instructed him to place a long thin piece of buffalo sinew and a breath feather of the eagle on the top of his head, that it might revolve when dancing.

When the buffalo went to gore him the feather rose in the air and as his being was in the feather, there was no one in the center of the circle; they gored each other, breaking legs and shoulders; and they did this repeatedly, until at last they abandoned it, saying that his medicine was stronger than theirs, and they let him have his wife and child to take back to his camp.

13.—OLD MAN COYOTE AND THE INFANT WHO WAS ADOPTED BY THE BUFFALO.

Long time ago there lived a chief with his wife and a very beautiful daughter, whom all the young men of the tribe wanted to marry. But the chief would not give his consent.

One day it became known that the daughter was to become a mother. Her parents decided to take her to a place where she could

be confined unseen by any one. The mother inquired of the daughter who the father was, and the daughter said, "It is your husband, my father, who is the father of the child." When the child (a boy) was born, they threw the body into a buffalo wallow. Shortly afterwards, seven buffalo bulls led by an old one, came up to the place to wallow. When the leader heard the baby, he stopped. One of the bulls said, "Why do you stop; we want to go to the north, and it is a long way." The leader replied, "There is a human being in that wallow and I am thinking whether to give him our power and raise him or pass on our way." One of the bulls, a rough one, said, "Let us raise him." The leader agreed, then backed away a short distance and ran up to the baby and tossed it in the air, and when it came down, it sat up. Another bull ran to the baby and tossed it in the air, and when it came down it was standing up. The third bull tossed the baby up, and it lighted on both feet and walked. The fourth tossed the baby up and it again came down landing on its feet and ran. "That is enough," said the leader, so they placed the baby on the neck of one, amidst the thickest of the hair, and covered the body with it and continued on their journey to the north. In course of time, the buffalo taught the boy considerable of the animal ways, such as hunting pastures, water, etc.

Of his own accord, he made a bow and several arrows. The buffalo learned to love the boy devotedly and one day the seven bulls had a council, and the leader said, "Our boy has arrived at a marriageable age, and let us ask him his wishes as to a wife." They asked him, and he said, "I will marry one of my own people." So they prepared him for the journey home to his people, and instructed him in every way. They gave him a stuffed hawk and tied it to his scalp lock near the head and then gave him a long bow and wearing apparel.

As he was walking along, he overtook Old Man Coyote who said to him, "Young man, where are you going?" "I am going back to marry one of the chief's daughters," was the reply. "And I am going to do the same thing, and will walk along with you," said Old Man Coyote.

There was a pit a little further on, which Old Man Coyote knew of, into which he pushed his companion. Old Man Coyote said to him, "If you will give me that long bow, I will pull you out." And after the bow had been given him, Old Man Coyote said, "Now give me that hawk and I will surely pull you out." The hawk was thrown out to him, which Old Man Coyote took, then left the young man in the pit.

Fortunately the pit was not far from the camp, so that an old wo-

man who was gathering wood heard a baby crying in the pit (the young man had been transformed into a baby). The old woman soon procured a rope and with it, got the baby out and took it. She inquired where its tipi was, and the baby said, "Grandmother, I have no tipi." The old woman said: "I will raise you. I have two grandsons you can play with."

The baby grew very rapidly and in a short time was as large as his foster brothers.

Once when the camp was in great need of meat the boy said to his grandmother, "Give me some buffalo hide to make hoops." After they had been made, he said to his foster brothers, "Let's have a game of hoops." He then said to his brother, "Stand by the door of the tipi and roll the hoop to me, and when you roll it, make a wish for any kind of buffalo,—bull, cow or calf." So the boy took the hoop and rolled it and said, "Here goes a young bull." The boy drew his bow and shot an arrow at the hoop, hitting it in the center, and when the hoop turned over, it was a young fat buffalo bull.

The grandmother who was outside the tipi at the time, heard the glad shoutings of her grandchildren inside the tipi, and hurried in to see the cause of it. When she saw what it was, she closed the tipi door and butchered the buffalo and afterwards inquired all about it of her own grandchildren. The grandchildren said, "We have a wonderful little brother," and told the grandmother all. She then wanted to see him do it herself. He did it for his grandmother and this time an old fat bull was killed. This was butchered as before, but she saved the blood, which turned to red paint.

One day the boy saw a number of young men passing the tipi and inquired of his grandmother where they were going, and she informed him that there was a pretty red bird, and the chief desired to have it, and he offered his daughter to any one getting the bird. The boy determined that he too would try and get the bird. He accompanied the young men, and soon killed the red bird and as he was returning with it, Old Man Coyote approached him and said, "Did you kill it?" "Of course I did," replied the boy. "Let me see it," said Old Man Coyote. When the boy showed it to him, he snatched it and ran off with it.

Shortly afterwards the boy again saw more young men passing the tipi and inquired where they were going. His grandmother said, "There is a red fox which the chief wants very much to have, and will give his daughter in marriage to any one for its pelt."

The boy made a trap to catch the fox and succeeded in so doing,

and on his way home with it, he again met Old Man Coyote, who asked, "Did you catch the red fox?" "Of course I did," replied the boy. "Let me see it," said Old Man Coyote. When the boy showed it to him he took it, and off he ran.

The boy, on reaching home, told his grandmother what Old Man Coyote had done, and said to her, "Go and get a feather from the red bird, and some hair from the fox and bring them to me." The grandmother found Old Man Coyote, and as she was also cute and sly and praised the Old Man Coyote for getting the bird and the fox, Old Man Coyote became pleased with the flattery, and showed the bird and fox to the grandmother, who (unseen by Old Man Coyote) plucked a feather from the bird and some hair from the fox, and took them home to her grandson, who told her to tie them together and put them behind the tipi curtain until it was time to show the chief the red bird and the red fox.

The boy told his grandmother to go and tell the chief that he was coming to claim his daughter. The grandmother took meat to the chief's tipi and told the chief that her grandchild had killed the red bird and the red fox and wanted to marry his daughter. At that time the camp was out of meat and the meat the grandmother brought greatly satisfied him, and he consented to the marriage.

The grandmother told the chief that everything was in readiness for the wedding, and that her grandson would come four times and that he must have his daughter catch him one of the times he came, and have it announced that no one was to look out of their tipis when he came. They heard the dogs barking and the grandmother said, "He is coming now, and just then a little buffalo calf came in bellowing at the daughter and acting as though he would butt her. She lost courage, fell back and failed to catch her lover, the buffalo calf, which ran out of the tipi.

Another day the grandmother took pemmican and spare ribs of buffalo and told the chief to tell his daughter to catch her intended husband when he came the next time, which was in the evening, and this time he came as a yearling buffalo bull, chasing the dogs and causing an uproar as he came along. He broke the fastening pins of the tipi as he entered. The daughter was sitting awaiting his arrival to seize him, but again she lost courage and fell back and again the lover ran out. The third time he came, he was a two year old bull, and had all the appearances of a dangerous bull. He entered the tipi, breaking the flaps and fastening pins and the daughter stood up to catch him as he was coming towards her as if to butt her. This time she shut

her eyes and grabbed the bull about the neck, and as both came together the bull was transformed into a young man.

This same chief had another daughter, older than the one just married and not as pretty as she. After transferring the red bird and red fox to the chief, the young man and the pretty daughter were married.

Old Man Coyote, not knowing that the daughter had been married, brought his bag containing what he supposed was the red bird and the pelt of the red fox, and presented the bag to the chief with an air of confidence of securing his daughter; but when the sack was opened it contained a buzzard and a gray wolf.

The chief took pity on Old Man Coyote and gave his homely daughter to him.

After the two couples had been married the young man said there would be plenty of buffalo near by so that a big hunt could be had. The camp was moved to the bank of a big river, where all went swimming. When the young man went in to swim, he was transformed into a buffalo bull and would then let his wife grasp his horns and take her across the river and back again upon his back.

Old Man Coyote saw this done, and said, "That is nothing to do; I can do that too." He started to transform himself into a buffalo bull, but he was nothing but a plain gray wolf and when his wife grabbed him by the tail and swam a little way with him, the people on the bank began to laugh and shout at him. Both of them went beneath the surface of the water several times and came near drowning. He then hit his wife on the arm to loosen her hold on his tail, which she did, and then he ran away as soon as he reached the shore.

The young man was becoming very popular and well liked, and the people wondered where he came from, and who his parents were. He said to them one day, "I will tell who my mother is and who I am, if all the women will dress themselves in their best clothing and stand in a row." The women did so, and he looked at them all and he pointed out his mother, who asked him where he was born, and he told her the circumstances of his birth, and when he was thrown in the wallow, and she told him never to say anything in reference to his father.

14.—OLD MAN COYOTE, THE GIANTS AND THEIR LITTLE ENEMIES.

Once upon a time the people of the earth were very hungry for buffalo meat, so three young men started to hunt buffalo and saw two trails of the buffalo coming together in one common trail, which was deeply worn and covered with buffalo manure. This trail terminated in a big hole in the side of the mountain.

The three young men were very tired from travelling and slept four nights in the hole in the mountain. After walking four days in the mountain hole, they saw light at the opposite end of the hole, which grew lighter and lighter as they neared the opening. When they had reached the light, they saw that they had come out into another world, where the people were tall and large, and where there were plenty of buffalo.

When the three young men came out, the people of the other world came toward them, and among them was Old Man Coyote, who said to the three young men: "You ask for some of their horses, for their horses are buffalo." The people did not come very close to the three young men, fearing that they might step on the three young men and kill them. The big people asked them, "What do you eat?" The three young men said, "We eat your horses." The big people said, "You may take the horses you like the best and eat them."

The three young men selected and killed a fat buffalo and while the three young men were cooking the buffalo, the big people stood away off; for they did not like the odor of cooking meat. The big people were very kind to the three young men and told them to remain as long as they wanted and eat whenever they were hungry.

After the three young men had finished eating, the big people told them that their (the big people's) enemies were coming the next day, and the big people went into their tipis, made of the hides of buffalo. The big people were afraid the three young men would be harmed, and so put them safely away. The three young men thought that the enemies of the big people were much larger than the big people and would be much more powerful.

When evening came, and all the people had gone into their tipis, the enemies came, and they were mosquitoes, ants, and bugs of every description, also rabbits, prairie dogs, and other small animals, as well as small birds. When one of the big people thrust his head out from the tipi the mosquitoes would sting him, and he would fall like dead.

The three young men could not see what was going on and one of them said: "I am going out and see what their enemies are like. We

hear no shooting or loud noises." So he put his head out of the tipi and saw all the small animals, birds and insects hopping and flying about, and he called to his two companions, "The enemies are little animals, birds, and bugs; come out, and let us kill them all." And the three young men took heavy clubs and kicked them down, killing a great many, and chased the living things off from the camp. When the big people came out and saw what the three young men had done, they were very thankful.

The people asked them, "What did you come here for?" When the three young men told them that their people were without meat and that they had come for some buffalo, the big people told them to drive as many as they wanted, and the big people wanted the three young men to stay with them; for they had killed and driven off the enemy. But the three young men told them that their people were starving and that they were going home with meat for them. The three young men began to drive the buffalo into the hole in the mountain and kept herds after herds of them in the hole, until the three young men thought they had enough, when they started to drive the buffalo through the hole in the mountain. While driving the buffalo through the hole, they lay down four times, as before, and slept and when they reached the end of the hole, the buffalo had all passed out, and there was something asleep at the end of the hole, the head and part of its body resembling an alligator, and the other part resembling an otter.

The three young men gathered a lot of dried buffalo chips and put them under the snake-like thing and built a fire, which burned through it and killed it. When the three young men had passed out of the hole, one of them said, "Let me eat some of it." The other two told him it might not be good food, and that it might be bad medicine and do him harm. But this was a reckless fellow and ate some of it. After they had travelled all day, they were very tired, and during the night, when they were asleep, the one who ate of the monster they had killed, was groaning, as if in great pain, and towards morning called to his two companions that he felt different. He then fell to the ground and when his companions reached him the fur of the otter began to show on his body and it began to grow and his body changed shape, until it changed to a long otter.

After he had changed to a long otter he told his companions that there was a big lake near by, to which he wanted to go; and when his companions took him to it he dived under and came up to the surface. He then told his companions that they might go home and tell his people what had happened; that whenever they should go on the

warpath they must come by the lake and see him; that he would give them power.

When the two reached home, and told all about their friend, his people mourned for him. The young men said, "Do not mourn for him; he is not dead, but living, and is only transformed."

Whenever the two remaining young men went to the lake to see their former companion, he would give them power, and they were always successful in war, and became noted chiefs.

15.—OLD MAN COYOTE, THE YOUNG MAN AND TWO OTTER SISTERS.

Once upon a time there lived a young man who had riches as well as being handsome.

Old Man Coyote said to him one day, "You had better get married, and I will find you a suitable wife." One winter when the ice was all smooth and nice, the people of the earth were sitting on buffalo skulls (for sledges), while the young men pulled them over the ice.

The rich and handsome young man came to this place and saw two beautiful women he had never seen before. He approached them and subsequently pulled them over the ice on buffalo skulls until late, and after all the other people had gone home. These two beautiful women proved to be long otters with fine fur, who had been transformed into young and beautiful women (sisters) to ensnare a husband. As they were nearing an air hole, one of them threw her robe over the head of the young man, while the other sister pushed, so that all three of them went into the air hole; and when he came to, he was sitting in a tipi under the water, where these women lived with their people.

While he was lying in the tipi with the two sisters that he had married, he could see people coming for water, and could hear the camp criers announcing that they would have a buffalo hunt. One of the wives said: "You had better go and get some meat for us and our father." He went, leading a string of horses by a rope, and after a successful hunt, he loaded the horses with the choicest parts of the buffalo and took them to his wives after dark. He saw them sitting on the bank waiting for him. He told them to unload the horses, which they did, and they dumped the meat through the air hole. One of the wives took the horses to where his other horses were, and they then went under the water to their tipi to see his father-in-law, a large otter, eat. He was eating marrow, bones and all.

The following day, the husband of the two sisters went to his former camp and people and told the chief to have it announced that

he was married to two women otters under the water; also to have it announced that his father-in-law never got enough to eat, and that he would like to have the whole camp go buffalo hunting again, which they did, with instructions to leave nothing behind, but bring everything, entrails and all.

A big killing was made, and when they returned, the procession was a very large one. The horses were unloaded of the results of the hunt on the edge of the air hole, until it reached a big pile. When they had put all the meat in the air hole, the young man came out and announced that his father-in-law and the friends of his father-in-law would come and have a feast, and that when they did come, they would break up the ice, so that they had better camp on the hills. When the otters came, they broke up the ice, and the water rushed on the ice, and high on the banks, but the people were safe. Then they had a big feast.

Afterwards the camp moved away, leaving the man with his wives and his father-in-law. His father-in-law told him to plait his scalp lock and tie the ends with otter skins, and whenever hunting, to watch out for the enemy, for they were watching him, and that when they came up to him he was to touch his scalp lock to the ground and he would disappear under the ground. But one day he was ambushed by his enemies and was shot all over with arrows. He started to run, not thinking of his medicine (the otter skin). When he fell, his scalp locks touched the ground and he immediately disappeared under the ground, and his medicine carried him home to his wives and father-in-law, where he was shortly restored to health.

His father-in-law said to him: "You have lived with me long enough. You must want to see your people now, so take your wives and go home to your people." Upon his return to his people he was made a chief, a leader in war, and every time a warrior was shot he was taken to the water and with his medicine cured.

One day one of his wives went home and the otter gave birth to a boy child. This one said to him: "Don't call me a bad name, for if you do I will leave you." One day when he was angry, he did so, and she was transformed into an otter and went home under the water with her child. Her husband followed her, but he could no longer stay under the water, as he used to, and reached the bank almost drowned, when he met Old Man Coyote, who said to him, "Put a lot of rocks in a bag and tie it around your neck." So he did this, and went down under the water and barely came out alive. He then went to the river bank near the home of his wives and cried, and his father-in-law said to his daughters, "Take him back to his own people." But the

daughters would not at first consent. At last the daughter (the one without a child) took him back, and they lived with each other happily afterwards.

16.—OLD MAN COYOTE, HIS DEEDS, AND "SORE-TAIL."

Old Man Coyote had at one time one man under his protection, whose name was "Sore-Tail," who always led his people in war. One day when they saw the enemy's camp, each man prepared his own personal medicine, and Old Man Coyote transformed himself into the Sun, and then Sore-Tail prepared his medicine as directed by the Sun, by putting bright red circles around his face. He then declared, "If my face looks like the sun, then do we make a big killing of the enemy to-day."

Each man looked toward the sun and saw that it had a bright circle around it as on Sore-Tail's face. On that day they killed many and brought back many captives and horses.

Old Man Coyote in later days was much wiser, and the people had more respect for him. One young man by the name of White-Robe saw him, in his vision after fasting in the mountains, and Old Man Coyote took him under his protection and gave him power.

Once when he was returning with a war party of braves from war, late at night, Old Man Coyote lengthened the night by splicing it, that White-Robe might reach his camp before daybreak. This was done by the shield of White-Robe, given to him by Old Man Coyote, which was a bright red one with bear's ears tied on.

One day while Old Man Coyote was walking near a lake, he spied a large number of geese on the opposite side, and he said to them, "Come over to this side and I will give you something." As a goose came over to him, he would seize it and wring its neck. This was done with all but the last one, that also came over and was seized by Old Man Coyote; but it was so tall and strong that he could not wring its neck, but he pulled so hard upon it that his neck was elongated, and ever since that time, geese have had long necks.

17.—THE CREATOR, THE PORCUPINE AND THE CLIMBING WOMAN.

Once upon a time the Creator from his place above saw among the people of the earth a beautiful woman that he wanted very much to have for his wife, but he failed in every way to get her until he pleaded with the Porcupine to assist him. The Porcupine told him that he

could get her, when all others had failed; the Porcupine was told to do this.

The Porcupine went to the camp of the beautiful woman and climbed to a prominent place in a tree near the ground, close to the place where the woman would go for wood. As she came for wood, she saw the Porcupine, and the woman said to a companion that was with her, "Let us get that porcupine for his quills, to make moccasins, etc."

She then began to climb the tree where the Porcupine was, and just as she was about to place her hand upon it, the Porcupine would move up higher in the tree, eluding her grasp. The woman's companion cried and begged her not to attempt to catch the Porcupine, but she insisted on catching it and would climb higher and higher in her efforts, until she was lost to the view of her companion, and soon appeared before the Creator (the Sun), to whom she was shortly afterwards married.

In course of time a boy was born of them. The Creator instructed his wife not to lift any buffalo manure, and when the boy grew so he could shoot birds with his arrows his father told him not to kill the meadow larks, for they could talk Indian words.

One day the wife disobeyed her husband by lifting the buffalo manure, which covered a hole through which she looked down and saw her people on the earth, hunting buffalo and having a good time. The same day, the boy disobeyed, and killed a meadow lark, and the other meadow larks said to him: "You do not belong up here; you are a people of a different world." The boy came home crying, because he thought he belonged up there.

The Creator, when he saw the secret was known to the mother and the boy, and that they would no longer be happy there, planned for them to return home. He told his people to kill one buffalo and to tie the ends of the fifteen sinews that are in a buffalo, so a long rope would be made. This was tied to the mother and boy, and they were lowered through the hole covered with manure toward the lower world, until the limit of the rope was reached, which left them hanging in midair. In making the rope, a sinew from the leg of the buffalo had been forgotten, that would have made the rope long enough to reach the earth below. The Creator took a large rock and padded it with buffalo hair and told the rock to go down and break the rope that the mother and boy might be able to reach the earth. The rock went down and hit the woman on the head and killed her and she fell to the earth alongside of her son, who wandered over the earth killing everything he

saw,—bear, deer, elk, buffalo, etc.,—until all animals were afraid of him.

To guard against being killed while he slept, he placed his arrows in an upright position around his body, so that if anything should come to harm him the arrows would drop on his face and awaken him. One day he was sleeping and a snake crawled under the earth and came up right near his rectum, and the arrows all hit him at once, but it was too late; for the snake had crawled up in his body through his rectum. The boy tore his legs from his body in order to catch the snake, but the snake had gone up in the boy's head.

All the flesh fell from the boy's body, and his father, the Creator (or Sun) caused a strong wind to blow, which rolled the skull with the snake in it into a gulley filled with water, causing the skull to fill up with water, and the snake was afraid to come out and died in the skull and the boy never regained his former shape.

18.—BONES-TOGETHER.

Once upon a time people were without meat, and were in great need of it. At the spring where they got their drinking water was a buffalo skull on which they stepped to get the water.

One day the chief's daughter came to get some water, and stepping on the skull she said, "If my father and his people will get meat soon, I will marry you." This daughter was beautiful and all the men were after her. Soon after this they had a big buffalo hunt, and procured all the meat that was needed for many days.

The evening of the day of the hunt, the chief's daughter went to the spring after water, and the buffalo skull was gone, and on the other side of the spring was a young man wearing a buffalo robe with the hair outwards. He spoke to her, repeating what she said to the skull at the spring, saying, "You people have plenty of meat now, for I was the cause of the plenteousness of the buffalo." The chief's daughter said she would marry him, and asked him to wait until she went home to put the water in the tipi and bring her sewing articles. When she returned to the spring, the young man was a buffalo bull, and he placed her on his shoulders (the name of the bull was Bones-Together, because he came together after being dead a long time) and carried her away and married her.

The chief's daughter had been previously married, and her husband missed her and hunted all over for her, but looked in vain until one day he said he would find her. He made two quivers of arrows and with these and his moccasins packed on his back he trav-

elled until he came to a big eagle, whom he asked to help him find his wife. The eagle said: "I can tell you where your wife is, but I can't help you, for Bones-Together has your wife and he is all powerful." The husband begged all the animals to help him find his wife, but all excepting the mole were afraid of Bones-Together.

The moles agreed to help him, because he was a poor man. They carried him under ground to near where the bull was standing on a high hill, with his wife sitting under the bull, sewing. One of the moles said, "You wait here; I want to go and scent a bit." He poked his nose up above the ground, and as he did so, the guards (cranes) of the buffalo made a noise of warning. Bones-Together lifted his tail and looked around for the cause of the danger, but the mole had escaped under ground.

The mole said to the husband, "When the sun is overhead Bones-Together goes down to the lake for water and places the bucket on his horns, and then is our only chance of getting your wife." At noon, Bones-Together started for the water with the bucket on his horn. Then the chief of the moles said, "Now is our chance to get your wife." The man sprang out of the hole and grabbed his wife and went back in the hole with her and under the ground, until he came to a big river.

The little moles were played out, and said, "We can't go any further, you will have to find your way home alone; for we know Bones-Together is going to kill us." The man and wife, with their belongings, got out in the river in a boat made of willows, and went down the stream.

When Bones-Together returned from the lake with the water, his wife was gone. He tracked her to the hole in the ground where she had escaped, and put his horn in the hole and ripped up the ground all along. When he came to the river, he lost the track and turned around and made a loud call upon the west, the north, the east, and the south, saying, "Bones-Together's wife was stolen from him and he wants your assistance to get her back."

The man pushed the boat down the river until he was tired, and he and his wife landed near a big tree, the largest tree they had ever seen, and at the top of it was a bald-head eagle's nest. They thought it would be safer up there in the nest than down on the ground. So up they climbed to the eagle's nest and got in it and stayed there.

From all points, east, south, west, and north, the buffalo came in response to Bones-Together's appeal. Bones-Together led them down the stream. Early in the morning they began passing under the tree. The wife wanted very much to urinate, but her husband endeavored

to persuade her to wait a while longer, until the last buffalo had gone by. She waited until but a few more buffalo had to pass, when she could wait no longer. So her husband folded her robe and told her to urinate in that; but it leaked through and a drop of her urine fell upon the head of the last buffalo, which was an old bull. He looked up and saw that Bones-Together's wife was in the tree with her first husband.

The old bull signaled the other buffalo to return, which they did, and all joined in a mighty effort to butt the tree down. When Bones-Together would hit the tree the slabs would come off from it. The attack on the tree continued all that day and for three days more, and toward the evening of the fourth day the tree began to quiver and shake when Bones-Together hit it.

The man and wife in the tree began to pray to all animals to help them escape. All were afraid to help them except the night hawk, who came and told them secretly to shoot Bones-Together in the neck when he came toward the tree; and shoot under his tail when he was leaving the tree. The man did as he was directed, and caused the buffalo to scatter in all directions (and that is the reason why buffalo are all around).

The man and his wife came down and went home and lived happily afterwards.

19.—RED-WOMAN AND THE DEEDS OF TWO BOYS.

Once upon a time there lived a couple, the woman being pregnant. The man went hunting one day, and in his absence a certain wicked woman named Red-Woman came to the tipi and killed his wife and cut her open and found boy twins. She threw one behind the tipi curtain, and the other she threw into a spring. She then put a stick inside of the woman and stuck one end in the ground, to give her the appearance of a live person, and burned her upper lip, giving her the appearance as though laughing.

When her husband came home, tired from carrying the deer, he had killed, he saw his wife standing near the door of the tipi, looking as though she were laughing at him, and he said: "I am tired and hungry, why do you laugh at me?" and pushed her. As she fell backwards, her stomach opened, and he caught hold of her and discovered she was dead. He knew at once that Red-Woman had killed his wife.

While the man was eating supper alone one night, a voice said, "Father, give me some of your supper." As no one was in sight, he resumed eating and again the voice asked for supper. The man said, "Whoever you are, you may come and eat with me, for I am poor and

alone." A young boy came from behind the curtain, and said his name was "Thrown-behind-the-Curtain." During the day, while the man went hunting, the boy stayed home. One day the boy said, "Father, make me two bows and the arrows for them." His father asked him why he wanted two bows. The boy said, "I want them to change about." His father made them for him, but surmised the boy had other reasons, and concluded he would watch the boy, and on one day, earlier than usual, he left his tipi and hid upon a hill overlooking his tipi, and while there, he saw two boys of about the same age shooting arrows.

That evening when he returned home, he asked his son, "Is there not another little boy of your age about here?" His son said, "Yes, and he lives in the spring." His father said, "You should bring him out and make him live with us." The son said, "I cannot make him, because he has sharp teeth like an otter, but if you will make me a suit of rawhide, I will try and catch him."

One day, arrangements were made to catch the boy. The father said, "I will stay here in the tipi and you tell him I have gone out." So Thrown-behind-the-Curtain said to "Thrown-in-Spring," "Come out and play arrows." Thrown-in-Spring came out just a little, and said, "I smell something." Thrown-behind-the-Curtain said, "No, you don't, my father is not home," and after insisting, Thrown-in-Spring came out, and both boys began to play. While they were playing, Thrown-behind-the-Curtain disputed a point of their game, and as Thrown-in-Spring stooped over to see how close his arrow came, Thrown-behind-the-Curtain grabbed him from behind and held his arms close to his sides and Thrown-in-Spring turned and attempted to bite him, but his teeth could not penetrate the rawhide suit. The father came to the assistance of Thrown-behind-the-Curtain and the water of the spring rushed out to help Thrown-in-Spring; but Thrown-in-Spring was dragged to a high hill where the water could not reach him, and there they burned incense under his nose, and he became human. The three of them lived together.

One day one of the boys said, "Let us go and wake up mother." They went to the mother's grave and one said, "Mother, your stone pot is dropping," and she moved. The other boy said, "Mother, your hide dresser is falling," and she sat up. Then one of them said, "Mother, your bone crusher is falling," and she began to arrange her hair, which had begun to fall off. The mother said, "I have been asleep a long time." She accompanied the boys home.

The boys were forbidden by their father to go to the river bend

above their tipi; for an old woman lived there who had a boiling pot, and every time she saw any living object, she tilted the kettle toward it and the object was drawn into the pot and boiled for her to eat. The boys went one day to see the old woman, and they found her asleep and they stole up and got her pot and awakened the old woman and said to her, "Grandmother, why have you this here?" at the same time tilting the pot towards her, by which she was drowned and boiled to death. They took the pot home and gave it to their mother for her own protection.

Their father told them not to disobey him again and said, "There is something over the hill I do not want you to go near." They were very anxious to find out what this thing was, and they went over to the hill and as they poked their heads over the hilltop, the thing began to draw in air, and the boys were drawn in also; and as they went in, they saw people and animals, some dead and others dying. The thing proved to be an immense alligator-like serpent. One of the boys touched the kidneys of the thing and asked what they were. The alligator said, "That is my medicine, do not touch it." And the boy reached up and touched its heart and asked what it was, and the serpent grunted and said, "This is where I make my plans." One of the boys said, "You do make plans, do you?" and he cut the heart off and it died. They made their escape by cutting between the ribs and liberated the living ones and took a piece of the heart home to their father.

After the father had administered another scolding, he told the boys not to go near the three trees standing in a triangular shaped piece of ground; for if anything went under them they would bend to the ground suddenly, killing everything in their way. One day the boys went towards these trees, running swiftly and then stopping suddenly near the trees, which bent violently and struck the ground without hitting them. They jumped over the trees, breaking the branches, and they could not rise after the branches were broken.

Once more the boys were scolded and told not to go near a tipi over the hill; for it was inhabited by snakes, and they would approach anyone asleep and enter his body through the rectum. Again the boys did as they were told not to do and went to the tipi, and the snakes invited them in. They went in and carried flat pieces of stone with them and as they sat down they placed the flat pieces of stones under their rectums.

After they had been in the tipi a short while, the snakes began putting their heads over the poles around the fireplace and the snakes began to relate stories, and one of them said, "When there is a drizzling

rain, and when we are under cover, it is nice to sleep." One of the boys said, "When we are lying down under the pine trees and the wind blows softly through them and has a weird sound, it is nice to sleep." All but one of the snakes went to sleep, and that one tried to enter the rectum of each of the boys and failed, on account of the flat stone. The boys killed all the other snakes but that one, and they took that one and rubbed its head against the side of a cliff, and that is the reason why snakes have flattened heads.

Again the boys were scolded by their father, who said, "There is a man living on that steep cut bank, with deep water under it, and if you go near it he will push you over the bank into the water for his father in the water to eat." The boys went to the place, but before going, they fixed their headdresses with dried grass. Upon their arrival at the edge of the bank, one said to the other, "Just as he is about to push you over, lie down quickly." The man from his hiding place suddenly rushed out to push the boys over, and just as he was about to do it, the boys threw themselves quickly upon the ground, and the man went over their heads, pulling their headdress with him, and his father in the water ate him.

Upon the boys' return, and after telling what they had done, their father scolded them and told them, "There is a man who wears moccasins of fire, and when he wants anything, he goes around it and it is burned up." The boys ascertained where this man lived and stole upon him one day when he was sleeping under a tree and each one of the boys took off a moccasin and put it on and they awoke him and ran about him and he was burned and went up in smoke. They took the moccasins home.

Their father told them that something would yet happen to them; for they had killed so many bad things. One day while walking the valley they were lifted from the earth and after travelling in mid air for some time, they were placed on top of a peak in a rough high mountain with a big lake surrounding it and the Thunder-Bird said to them, "I want you to kill a long otter that lives in the lake; he eats all the young ones that I produce and I cannot make him stop." So the boys began to make arrows, and they gathered dry pine sticks and began to heat rocks, and the long otter came towards them. As it opened its mouth the boys shot arrows into it; and as that did not stop it from drawing nearer, they threw the hot rocks down its throat, and it curled up and died afterwards. They were taken up and carried through the air and gently placed upon the ground near their homes, where they lived for many years.

20.—THE STUMP-HORN AND THE BLADDER.

Once upon a time when the people were hungry and were led by the chiefs to hunt buffalo, there were two poor boys in the party. One of the boys had a grandmother.

While the camp was moving, the boys were playing on one side a game with arrows, and during the afternoon, the party halted and the boy who had a grandmother saw the halt made, and he told his playmate to go and tell the chief that they had better camp where he was playing, for it was a good place, and not to say anything more, but come back. The boy did as he was told, and the sub-chiefs took offense at the boy directing their chiefs. The chief said, "Where is your place?" The boy directed him to it, which angered all the others; but the camp was made at the spot designated.

Just as they were unpacking, they heard the voice of a man shouting repeatedly from a hill, and making signs. The men of the camp got on their horses and rode up to the man on the hill and he told them that a large drove of elks was coming down the river. Among the men who went up the hill was the chief. Before they started to hunt the elks, the chief said, "I am going back to ask the boy who directed me to stop here, what to do." He went back and asked the boy, who said, "Right opposite that blue bank there, is a lot of sticking mud; drive the elk in there." The other boy told the chief to bring him a stump-horn of an old elk, also its bladder. The two boys went with the hunting party and saw the killing and brought back to the grandmother of the boy a dead young elk.

The chief ordered all the elk teeth to be gathered and brought to him, and when the teeth were brought to him he directed the teeth to be taken to the tipi where the boys lived. The boy who ordered the stump-horn and the bladder, said to the one bringing the elk teeth, "Take them back to the chief; he has two daughters, who may find use for them." The chief sent word back to the boys that they were poor where they were; that they had better come over and live in the tipi he had placed for them near his own tipi; and that he would give his two daughters to them,—and the boys obeyed the chief.

After the stump-horn and bladder had been dressed and prepared, the owner of them told the chief to hang them up in his tipi.

One day, after the boys had been married to the daughters of the chief and had lived with him for some time, moving about from place to place, hunting elk until most of the elk had been killed or driven

away, and the camp was again in great need of meat, the chief told his two daughters that the camp was out of meat and that all would starve if meat could not be had. So the daughters told their husbands what their father had said, and the boy who owned the stump-horn and bladder said, "There is lots of cottonwood right above here; tell your father to order everybody out and make a large corral, and we two boys will see what we can do for the people." The daughter told her father, who told all of his followers to build a large corral. Before daybreak the next day, the corral was made, and the boys told their wives to tell their father to come out on the top of the sharp hill when the day was breaking. The two boys departed, and at the breaking of day the chief went to the top of the hill and saw the buffalo going in the corral, and at sunrise, a large herd was in the corral, driven in there by the two boys. This they did four times and the camp had plenty of meat for a long time.

One night the stump-horn and the bladder disappeared with the two boys, but they soon came back with the enemy's horses. This was done four times. For four times the boys disappeared and returned with the scalps of the slain enemies.

There was a poor boy in the camp, who was envious of the powers of the two boys and wanted to go with them and be one of them.

The two boys' medicines were stars, inclosed in the bladder, and when the boys wanted to achieve anything great they would untie the bag and the stars would come out and execute the deeds required of them, and the boys would get the credit.

The third boy was allowed to join the two boys, but was made to promise to say nothing about the medicine in the bladder or reveal any plans. The third boy began to accompany the two boys, who continued to perform great deeds, until another boy wished to join the three boys, though the original boys objected. A council was held by the three boys, and the fourth boy was allowed to join in their undertakings, which caused considerable wonder among the older people of the camp, who said, "They are not old; they are young boys; how can they do these things, as they are so few in number?"

One night the boys disappeared with the medicine and went to the enemy's camp. As they neared the camp the owner of the bladder untied the string around it and the stars came out in the form of warriors. There were many of these warriors who fought the enemy, and they defeated them. While the battle was being fought, the four boys looked on from a hilltop near by and as soon as the battle was over the owner of the bladder returned the warriors (stars) to the bladder.

The four boys gathered the scalps and a large number of prisoners, mostly women and children, and took them home. The four boys repeated this and brought many horses.

The people wanted to know how these boys could do such great things, and the last boy to join, told the two daughters of the chief how the keeper of the bladder and his associates were so victorious.

As soon as the two original boys heard that they had been deceived, the keeper of the bladder took his medicine and disappeared in the sky, where he belonged, and was formerly one of the big stars; the other three boys remained on earth.

21.—THE BEAUTIFUL DAUGHTER OF A CHIEF, HER WICKED HUSBAND
AND THE SEVEN BROTHERS.

Once upon a time there lived a chief who had a beautiful daughter, with whom the sons of other chiefs were in love, and each wanted her for his wife, but she was proud and would not consent. But one day, she said she would marry the man she should next meet at the spring where she went to get water, and she began preparations to accompany the man, if he came from afar, to go on the journey to his home.

Towards evening, one day, she went to the spring to get some water and she saw a man on the opposite side of the spring wrapped up in a buffalo robe. He said to her, "Come on," and she followed him to his camp, where he lived in a big tipi.

It was the custom of this man to go after the beautiful women of different tribes, and when any one of the women would vex him four times he would throw her over a steep bank into the river, where his father lived in the shape of an alligator, which devoured the women as they were thrown in.

After the chief's daughter had been with this man she followed from the spring for a short time, and he told her to comb his hair, which she started to do; but finding snakes in his hair, she pushed him away from her, which vexed the man, for the first time. The following day he ordered her to wipe his neck, and there she found worms crawling around it, and again she pushed him away and for the second time she vexed him. The next day, he told her to wash his feet, and she found them decayed and badly swollen, and as she refused to do this for him, he was vexed for the third time. He next told her to make him a robe of thick buffalo hide, and she told him she could not do so, for she had no tools, and she cried because she could not do it; but he insisted. Still she declared she could not do it, and for the fourth time he was vexed.

Soon after being vexed for the fourth time, he said to her, "Let us go and pick berries on the hill." After they had returned from picking berries, he told her to go to work on the buffalo robe, and she tried to make the robe, but could not, and folded it up as a pillow and laid her head upon it and cried, when lots of ants came over to her and asked why she was crying, and she told them. They told her to leave it there and come back for it on the fourth day, which she did; and she found a beautiful robe. The ants said to her, "He will take a walk with you to the steep bank where your husband's father lives in the water, and if he gets a chance, he will push you over in the river for his father to eat; and when you go with him, tie a weak string where your blanket ties together at the throat, and when he goes to push you, you must lie down suddenly and instead of pushing you, he will grab your robe and go over the bank into the river; and when he goes over the bank, you must run fast to the mountain peak, for there is no one who could help you but the seven brothers who live on this side of the peak."

On the day following her instructions from the ants, her husband took her to walk along the cut bank and tried to push her over, but she did as was directed by the ants by dropping suddenly to the ground, and her husband seized her cloak, which broke at the fastening and he went over the bank into the river. The woman then fled to the mountain peak.

After the father had eaten his son, he vomited him up, as soon as he discovered it to be his son, and put him together again and told his son by all means to catch his wife, which he made haste to do.

His wife continued to run, and about half-way, she turned around and saw her husband coming a long way off. She hurried, and as she neared the tipi of the seven brothers on the peak, her husband was just behind her. She called loudly for help. Six of the brothers were away; the one left behind at the tipi was the smallest.

The small brother, when he heard the cries for help said to her, "You must run around the tipi four times before you can get in." She ran around the tipi four times, and upon the fourth time her husband was touching her, and the door opened, the woman ran in, and her husband was left outside. The husband demanded of the little brother to send his wife out, but the little brother sat by a big bowl of soup drinking it, and did not answer the husband.

For four times did the husband demand of the little brother his wife, and upon the fourth time the small brother turned loose his watch dog (a mountain lion) to kill the husband, but it soon returned, all cut and bleeding. The small brother next sent the grizzly bear, and it

came back bleeding and wounded, and the small brother dressed the wounds with the grease of the soup. He then sent both out together; both came back badly wounded and died in the tipi. The little brother said he would try to kill him, and he went outside and seized the husband and threw him with all his strength upon the ground and tried to break him in pieces, but he landed upon his feet. Four times did the little brother do this. On the fourth time, the little brother succeeded in throwing the husband, when he called out to the wife, "Sister, bring my shield and axe." So she brought them. He then told her to make a big fire and to burn her husband up and to watch the sparks of the fire as they fell out, to throw them back again, as his father is powerful and would bring him back to life again. A big fire was made and the husband placed upon it and it began to burn, while the little brother and the woman sat by, throwing back the sparks, until the fire went out.

One day the six brothers returned from hunting, and soon found that some other person besides the brother was in the tipi; for everything about was in such order. The six brothers inquired of their smallest brother who was with him, and he said to them, "I have a sister," and he told her to come out. When she came out, the oldest brother wanted her for his wife, but the little brother objected, saying that he wanted her for a sister. They all then agreed to keep her for their sister.

One day the little brother wanted to go hunting with his six brothers, and before going, told the sister not to let a certain woman come in, saying, "She carries an old man on her back as her baby, and she is a bad woman."

After the brothers had gone, the old woman with the old man on her back came to the tipi and called to the sister, saying, "Sister of the seven brothers, let me in." This the sister refused to do, until the old woman demanded four times, and at the fourth time, the sister let her in, and after staying a little while, the old woman went away.

When the seven brothers returned from hunting, the little brother discovered that the old woman had been there and his heart was sad, for his sister had disobeyed him. The little brother said, "We must leave here now, for our sister will soon die if we remain; for this old woman is bad and powerful." He took an arrow from each of the brothers, and one of his own, and shot the first one through the smoke opening of the tipi, and all the brothers and the sister followed the arrow through the air. As the arrow was about to drop, another arrow was shot upwards, and the brothers and the sister followed this one. This was done until the seventh arrow was shot, which they followed

to the top of a high mountain; and the little brother said, "This is as far as we can go, and if she comes, she can kill all of us."

The old woman came to the tipi and found the seven brothers and the sister gone, and she looked around the tipi and could find no tracks, and when she entered the tipi and looked up and saw breath feathers (eagle down) from an arrow sticking through the opening at the top, she went through the top and followed the seven brothers and the sister through the air, to where they were.

When the seven brothers and the sister saw a black cloud, they knew she was coming, and they prepared to fight her, and in the fight that followed her coming, all the brothers but the youngest, and the adopted sister, were killed. The little brother took his shield and battle axe and killed the old woman. After killing her, he restored his brothers to life again, and said, "We are no longer fit to live in this world, for you all have been killed; so let us all go up above and remain always together."

They all went up and were turned into the seven stars, forming the Dipper, and the sister was turned into the little star near the Dipper.

22.—THE SELFISH CHIEF AND THE TWO BOYS.

Once upon a time, there lived a bad, selfish chief, who took the best of everything from his followers, and who could not be harmed and was very strong. He would take all the teeth of the elk at all the killings and would take another man's wife if he liked her looks. There was also a grandmother who had two grandsons, the older one having a pretty wife, whom the chief took away from the husband, leaving three in the family.

One day a big buffalo hunt was held, and during the killing, the bad chief sat near the edge of the killing place and looked on while ten of his men selected the best of the meat and the skins. The young grandson went to the river to get a drink and just as he got to the river, he saw a buffalo cow dead, an arrow in her side.

The cow was fat and was about to have a calf. The boy took his knife and cut the best parts of the cow and took the calf with him and placed it in a hollow of a tree. Just then one of the ten men of the chief came over to him, and inquired who killed the cow, and the boy said, "I do not know, for I found it lying here." The man told the chief that somebody had killed a fat cow and taken the best parts of it and that there was a little boy near it. This made the chief angry, and as the people were returning home, he commanded them to stop and inquired who killed the cow. All denied having done so.

As the man left the younger grandson, the boy had hid some of the fat in his blanket. When the chief said to the boy that he must have killed the cow, the boy denied and the chief killed him on the spot. The chief took up the boy's body and slid it over the ice, saying, "Father, here is something for you to eat." As the boy's body was sliding over the ice to an air hole, the fat he had in his blanket fell out. When the boy fell into the air hole the father of the bad chief, instead of eating the boy, took pity on him and restored him to life and gave him a bear skin robe, made some arrows and marked each arrow with yellow, black and blue (medicine colors), and told the boy to kill his son, the chief.

When he came out, he picked up the fat he had dropped on the ice and went to the place where he had *cached* the choice bits of meat, and finished butchering the buffalo cow. He took the meat and went to his grandmother's tipi, where they were mourning for him. With the meat, his grandmother and the two grandsons had a good supper. The next morning, he said to his grandmother, "Put out the choice pieces of meat and dry them and do not hide them."

The next morning, when the chief saw smoke coming out of the tipi, he sent his wife (the sister-in-law of the boy), and told her to see what the grandmother and two boys were doing. When she reached the tipi she looked in and saw the grandmother and the two grandchildren eating good buffalo meat. She returned to the chief and told him what she had seen and the chief sent his wife again and told her to bring all the meat to him. She told the grandmother and the two boys that the chief wanted the meat. The grandmother and the older brother were about to give the meat to the woman for the chief, but the younger boy said, "The chief is strong and can use his arrows and can go after his own meat." The woman told the chief that the little boy refused to give him (the chief) the meat, and for the chief to get his own meat.

Soon after this, another big buffalo hunt was held, when the little boy and his brother killed two of the best buffalo and butchered them. One of the ten men selected by the chief saw the boys butchering the buffalo and demanded the best parts. The boys refused to give any to the man, who told the chief.

Soon afterwards, a big elk killing was made, when the little boy killed two elks and took the teeth and the best parts. Again one of the ten men of the chief demanded the teeth and the best parts of the elk for the chief, and again the little boy refused, and told the man not to come there again.

A fourth hunt was held, this time for buffalo, when two buffalo were killed by the little boy, who secured the best parts. This time, the chief sent five of his men to demand the meat of the little boy, and again the little boy refused and told the men to tell the chief to get his own meat. When the five men told the chief, he became very angry and said he was going to kill the little boy and get the meat himself. He went to the boy and found him butchering the buffalo.

The chief said to the boy, "Do you want to die?" But the boy paid no attention to the chief, who shot an arrow at him, which bounded back, the chief shot the second, third, and fourth arrow at the boy, and each arrow bounded back. After the fourth arrow had been shot, the boy stood up and when the chief saw that the arrows had not killed the boy, he begged for mercy, and offered to give the boy half of his wives, horses, meat, and his big tipi, but the boy refused and said, "All are going to be mine." He then shot an arrow into the chief and killed him.

The little boy called to his brother to help him drag the body of the chief to the place where he had thrown the little boy in and the two boys dragged the dead chief to the place and threw him in, and as he was thrown in, the chief's father came up and took him under the water and ate him. The killing of the chief by the little boy had been heard of about the camp.

When the boys returned home and told what had happened, the people were glad.

The boy said, "All the men whose wives and horses were taken by the chief may have them back, and I will keep his own horses and his tipi, for I am now chief."

23.—THE YOUNG MEN AND THE TURTLE.

A long time ago twenty young men went to the enemy's country to make war with them, but seeing nothing of the enemy, they returned home. On their way back, they came upon the top of a hill and they saw what they thought a large body of water, like a lake, and when they approached it, it proved to be a great turtle that was moving across the prairie.

Eighteen of them climbed upon the back of the turtle and enjoyed themselves by singing. The other two were afraid to get on, for fear of its being something supernatural, and went on ahead and mounted a high hill, from which they could see a big lake. They shouted back to their companions to get off the turtle, for it would go into the lake.

They tried to get off, but could not, as they were stuck fast to the shell. When the turtle got on the high hill, the men saw the lake themselves, and their doom, and all began to sing their death songs, while the turtle crawled into the lake and went under the water and the eighteen men were drowned. The two who were afraid to get on, went home and told all of the great turtle, and that is why we know it.

24.—DWARFS ON THE LEDGE.

Long time ago there lived a very dwarfish people who lived in cliffs and had no fire. Their bows were made of deer antlers and their arrow heads were of flint. They were so powerful that they could carry buffalo on their backs.

From the large number of buffalo heads lying beneath a projecting ledge on Pryor Creek, it is said that these dwarfs lived there, upon this ledge. For many years past, it has been the custom of the Indians passing (and of those who go there purposely) to shoot arrows in this ledge (which may be seen to-day), and with each arrow shot, a prayer was made, that the person may be as strong as the dwarf people and that his aim may be as true and unerring as theirs. It appears as though the arrows discharged to-day do not stick as formerly.

Many persons have seen a large number of arrows projecting from the ledge. The creek near the place is called by the Indians, "Arrow-Creek."

25.—THE PLACE WHERE THE BUFFALO GO OVER BY THE WILL OF THE SUN.

On Pryor Creek near Chief Plenty-Coup's place is a gully, about twelve feet deep, and the bed is wider than the top opening, which is about two feet wide.

It is said that in years past, when the buffalo, deer, and elk would step over this opening, the gap would widen to such an extent that the animals would fall to the bottom, and the opening would resume its former width.

Bones of animals are to be seen through the opening at the top, which has closed considerable by accumulations, etc. This place is called by the Indians, "The place where the buffalo go over by the will of the Sun."

26.—BABY TRACKS.

About twenty miles north of Plenty-Coup's Camp, on Pryor Creek, is a spring with cliffs surrounding it, and around the spring proper the ground is level, and upon this level ground, it is said that there were baby tracks.

It was the custom many years ago (and to a limited extent, now) for married women who were barren and wished to become mothers, to go to this spring and take with them a pair of baby moccasins and pray that they might be blessed with a child.

ABSTRACTS.

I.—ORIGIN MYTH.

Old-Man tells ducks to dive and bring dirt from bottom. Old-Man blows dirt in various directions and makes land, mountains and rivers. Crow Indian man and woman then made and Old-Man explains to them how to increase. Man and woman at first blind and naked. Old-Man makes animals and fruits, that they may have food and clothing. Old-Man kills buffalo and with piece of stone cuts it up and explains its parts. He teaches man and woman how to make things of stone, etc., and how to make fire. Old-Man gives them dogs and tells them how to get horses; also how to have visions and to build sweat houses.

2.—OLD MAN COYOTE AND THE THEFT OF SUMMER.

Once it was always Winter and towards South always Summer. Summer and Winter owned by Woman with strong heart. Old Man Coyote tells youth he is going after Summer. He gets four animals, male Deer, male Coyote, male Jack Rabbit and male Wolf and asks them how far they can run. Summer and Winter kept in different colored bags. Old Man Coyote becomes Elk and goes down and exposes himself to Summer. Woman goes out on hearing shouts and Coyote slips into her tipi. Woman returns and meets Coyote at door. He rubs medicine paint on her face and she loses her voice. Coyote carries off bag containing Summer and runs with it until he is tired. Then Jack Rabbit takes it, afterwards Deer and finally Wolf. On reaching destination Wolf opens bag and agreement made with children of Summer country that each country should have half Summer and half Winter. Old Man Coyote makes Prairie Chicken that youth may have birds to chase.

3.—OLD MAN COYOTE AND THE STRAWBERRY.

Old Man Coyote eating Wild Strawberries sees four women coming. He transfers himself under brush and lets penis project up among strawberries. Women try unsuccessfully to pluck head of penis for strawberry. They go for sharp flint to cut it off and on return strawberry has disappeared. Women agree to retaliate on Old Man Coyote, and one day seeing him coming through woods, they disrobe, make their noses bleed and smear their bodies as though they had been murdered and lie down on grass. Old Man Coyote sees and examines them and says they must have been dead a long time, they smelt so badly. When he goes away short distance women get up and tell him they have retaliated for what he did to them.

4.—OLD MAN COYOTE AND THE BEARS.

Old Man Coyote sees bears burying each other in play. Bears bury him and pull him out when he whistles. Old Man Coyote makes big pit and after putting bears in pit, he covers them up and builds fire. Bears whistle but he pours water on heated rocks, cooks them and eats them.

5.—OLD MAN COYOTE AND THE BUFFALO.

Old Man Coyote persuades buffalo to run race with him to edge of bank, over which they jump with eyes shut and are killed. He then feasts off them.

6.—OLD MAN COYOTE AND THE FOUR MEN, FAT, GREASE AND BERRIES.

Coyote meets four men, whose bodies are made of fat, grease and all kinds of berries, fruits, etc. He becomes poor dog and gets in front of them. While they pat his head he licks them. They pass and Old Man Coyote gets in front of them again as a larger dog. He licks them again and bites small pieces off them. Again he meets them, a still larger dog and bites larger pieces. The fourth time they discover who it is and begin to run. Old Man Coyote knocks them down in old lake bed and they melt into soup. He calls for his partner and sends him for his spoon (lynx's tail). His partner goes but returns, claiming his moccasins were worn out. This occurs three times, Old Man Coyote fitting him with different kind of moccasins each time. Then Old Man Coyote goes for spoon and partner drinks all soup and runs away. Coyote finds partner asleep and pushes stick through his rectum into ground. He then builds fire and arouses partner who dashes away to save himself. As he runs his intestines stretch out across country. Old Man Coyote sucks soup out of intestines but finally vomits all up.

7.—OLD MAN COYOTE AND THE GOOSEBERRY BUSHES.

Old Man Coyote dares Gooseberry to make him itch. He eats many gooseberries and rubs his body with them. He scratches and rubs against bushes and rocks until he bleeds all over.

8.—OLD MAN COYOTE AND THE INDIAN TURNIP.

Old Man Coyote asks Indian Turnip its name. He eats many turnips and breaks wind. He is raised off the ground and takes bushes and rocks into air. He pulls up big trees but is carried from roots of birch tree to top and falls to ground again.

9.—OLD MAN COYOTE AND THE BEAVERS.

Old Man Coyote comes to beaver dam and runs stick through his body. Mother beaver finds him and takes him home. He cuts off heads of little beavers, burns them on each side of mouth and places heads where they generally slept. He eats remainder of them. Mother beaver tells him not to drink water on hands and knees. He does so and beaver bites his nose off. He makes nose out of mud and afterwards of fruit pits.

10.—OLD MAN COYOTE, THE WOLF AND THE HOLES IN THE ICE.

Rock tied to Wolf's tail makes holes in ice as Wolf trots over it, and fat of buffalo sticks up through holes. Old Man Coyote offers Wolf throwing stick with buffalo horn on end if he will show him how to do it. Wolf accepts and Old Man Coyote ties rock to corner of robe. He makes holes and eats fat; then takes throwing stick away from Wolf and runs off. Wolf tells him not to try to walk on ice as before, but he does and falls and his rump sticks fast to ice under berry trees. Old Man Coyote threshes bushes with branch until all

berries are on ice. He then calls all animals to big feast. He tells them to dance while he sings that he may get free. They dance and when he is nearly free he sends beaver for large drum stick. He becomes free and tells animals to shut their eyes while he sings his last song. With drum stick Old Man Coyote kills most animals and he enjoys another feast.

11.—OLD MAN COYOTE, BALD-HEAD EAGLE AND HIS ILLEGITIMATE OFFSPRING, THE THUNDER-BIRD AND THE MORNING STAR.

Old Man Coyote induces Thunder-Bird to live with wife of Bald-Head Eagle. Offspring is born to them in form of young eagle. There are two men of earth. One is given power by Morning Star. Other obtains power of Offspring and becomes rich. Man given power by Morning Star makes a red feather charm with which he shoots other man in heart and kills him. Eagle obtains red feather and finds out who killed man. Body of dead man and Offspring make big storm with thunder and lightning. This worries Morning Star who asks Old Man Coyote for advice. He advises him to get out of the way or to change existence of two men, which Morning Star does.

12.—OLD MAN COYOTE, THE MAN AND COW BUFFALO AND COW ELK.

Old Man Coyote induces wandering man to have connection with buffalo cow and afterwards with cow elk, stuck fast in mud. Buffalo and Elk each give birth to boy. Man returns home and while playing game of ring and arrows, little boy with short neck and curly hair and having buffalo calf robe approaches and asks him to give him some if he wins anything. Soon another little boy, with lighter hair and longer neck, approaches and asks same question. Man tells them to bring their mothers. They come as women. Man does not care for elk woman. Buffalo woman agrees to live with him on condition that he does not call her harsh names. Man vexed one day pronounces forbidden word. Woman becomes buffalo cow and child buffalo calf. Man chases them and comes upon big herd of buffalo. Little buffalo calf comes and tells him that he will have to pick calf out from all calves of same age and if he fails he is to be gored to death. Calf says he will give signal by twitching left ear. Man also has to pick mother out of circle and calf says he will rub clay on her left shoulder. Circles of cows and calves formed and man picks out wife and child. Buffalo start to gore him to death. Old Man Coyote had instructed man to place buffalo sinew and eagle breath feather on top of his head to revolve when dancing. Now feather rises in air and, as man's being is in feather, there is no one in center of circle and buffalo gore each other. At last they see his medicine stronger than theirs and they let him have wife and child.

13.—OLD MAN COYOTE AND THE INFANT WHO WAS ADOPTED BY THE BUFFALO.

Boy born of unmarried daughter of chief, by her father, thrown into buffalo wallow. It is found and adopted by seven buffalo bulls. Four of bulls successively toss baby in air and at fourth toss it stands on its feet and runs. Bulls teach boy animal ways. He makes bow and arrow. When asked, boy says he will marry one of his own people. Buffalo prepare him for journey, tie stuffed hawk to scalp lock and give him long bow and wearing apparel. He overtakes Old Man Coyote who pushes him into pit and leaves him there after

getting from him his bow and hawk. Young man transformed into baby and old woman from camp hears it cry. She rescues baby and takes it to her tipi. It grows rapidly. Once when meat scarce boy makes hoop of buffalo hide. Tells foster brother to roll hoop and make wish for buffalo of any kind. He does so and boy shoots arrow at hoop which becomes young buffalo bull. Boy repeats process for grandmother and old fat bull is killed. Chief offers his daughter to any one getting red bird for him. Boy kills bird but Old Man Coyote runs off with it. Chief again offers daughter in marriage for pelt of red fox. Boy traps fox, but Old Man Coyote runs off with it. Grandmother gets feather from red bird and some hair from fox for boy. Boy sends grandmother to tell Chief he has killed red bird and fox and wants to marry his daughter. Grandmother says boy will come four times and daughter must catch him one of the times and no one was to look out of tipis. Little Buffalo calf comes in bellowing and daughter loses courage and fails to catch him. Next time he comes as yearling buffalo bull and breaks fastening pin of tipi. Daughter again fails. Third time he comes as dangerous two-year-old bull. Daughter shuts her eyes and grabs bull about neck and bull is transformed into young man. He gives red bird and fox to Chief and marries daughter. Old Man Coyote brings to Chief bag he supposes to contain red bird and fox, but when opened they are buzzard and gray wolf. Chief pities Old Man Coyote and gives him an older homely daughter. Camp moves to bank of river where all go swimming. Young man transformed into buffalo bull who takes wife across river on his back. Old Man Coyote says he can do it, transforms himself, but only into gray wolf. Wife grabs him by tail and swims little way, but they are nearly drowned. Women stand in row and young man points out his mother, who tells him never to say anything with reference to his father.

14.—OLD MAN COYOTE, THE GIANTS AND THEIR LITTLE ENEMIES.

Three young men find buffalo trail terminating in big hole in side of mountain. They walk four days through hole and then come out into another world, where people are tall and large and there are plenty of buffalo. Old Man Coyote tells them to ask for horses, as they are buffalo. Big people very kind and let them take and eat buffalo. Big people go into tipis to escape enemies, who are mosquitoes, ants and bugs with small animals and birds. Three young men kill many and chase others from camp. Big people very thankful and let young men take as many buffalo as they want. They drive buffalo through hole four days. At end something is asleep, one part resembling alligator and other part resembling otter. They light fire and burn through it. One of young men eats some of it and changes to long otter. Otter dives into lake and tells companions that whenever his people go to war they must come and see him and he will give them power.

15.—OLD MAN COYOTE, THE YOUNG MAN AND TWO OTTER SISTERS.

Old Man Coyote tells rich young man he will find him suitable wife. Young man goes to place where young men were pulling people, sat on buffalo skulls, over ice. He sees two beautiful women whom he thus treats. Women are long otters with fine fur, transformed to ensnare husband. They force young man into air hole and he finds himself in tipi under water. He marries them, goes to buffalo hunt and brings meat, which wives dump through air hole. Young man

goes to camp and tells of his marriage to women otters and asks that all should go buffalo hunting for his father-in-law, who never gets enough to eat. Big killing is made and young man announces that father-in-law and his friends will have feast and will break up ice. Father-in-law tells man to plait his scalp lock and tie ends with otter skins. Whenever enemies come to him he is to touch scalp lock to ground and he will disappear under ground. He returns to his people, is made Chief and cures wounded warriors at water with his medicine. One of wives goes to him and has boy child. She tells him not to call her bad name. He does so and she is transformed into otter and leaves him. Husband follows her but he cannot stay under water. He cries on river bank and father-in-law tells daughters to take him back. Finally daughter without child takes him back and they live happily together.

16.—OLD MAN COYOTE, HIS DEEDS AND "SORE-TAIL."

Old Man Coyote had under his protection "Sore-Tail," who leads his people in war. When they see enemy's camp Old Man Coyote transforms himself into Sun. "Sore-Tail," as directed by Sun, puts bright red circles around his face. If face looks like Sun there will be big killing of enemy. Sun has bright circle around it and they kill many. Old Man Coyote becomes wiser and is more respected. He gives power to man White Robe who sees him in vision. He lengthens night by splicing to enable White Robe to reach camp before day-break. This done by shield of White Robe.

Old Man Coyote tells geese to come over lake. As they come he wrings their necks, except last one which is so tall and strong he cannot wring his neck. He elongates it by pulling, and ever since geese have had long necks.

17.—THE CREATOR, THE PORCUPINE AND THE CLIMBING WOMAN.

The Creator sees beautiful woman, whom he wants for wife and asks Porcupine to assist him. Porcupine climbs tree near where woman will go for wood. She sees porcupine and climbs tree to get it. Porcupine keeps moving up higher and woman follows until she is lost to view of companion. She soon appears before Creator (Sun) whom she marries. Boy is born. Creator tells wife not to lift any buffalo manure and that boy is not to kill meadow larks, as they can talk Indian words. Wife lifts buffalo manure which covers hole through which she sees people on earth. Boy kills meadow lark, when other meadow larks say he does not belong up there. Creator now plans for their return home. Long rope is made of buffalo sinew and mother and boy are lowered through hole. Rope not long enough to reach earth. Creator tells large rock padded with buffalo hair to go down and break rope. Rock hits woman on head and kills her and son wanders over earth killing all animals he sees. Boy places arrows in upright position around his body that they may fall and waken him if anything comes to harm him. Snake crawls under earth and into boy's body through rectum. Boy tears legs from body to catch snake, but it goes in his head. All flesh falls from boy and Creator causes skull to roll into gully filled with water. Snake afraid to come out and dies in skull. Boy never regains former shape.

18.—BONES-TOGETHER.

Chief's daughter says to buffalo's skull at spring she will marry it, if her father's people get meat soon. Successful hunt soon afterwards. Chief's daugh-

ter sees near spring young man, wearing buffalo robe, who reminds her of what she said to skull. She agrees to marry him. She goes to tipi for sewing materials and on return to spring young man is buffalo bull, Bones-Together, who carries her away on his shoulders and marries her. Previous husband of daughter asks big eagle to help him to find wife. Eagle tells him Bones-Together has wife and he is all powerful. All animals but mole afraid of Bones-Together. Moles carry man under ground to where bull was standing on high hill, with wife sitting sewing. Bones-Together goes for water. Man springs out of hole, grabs his wife and goes back with her underground. They come to river, down which they go in boat of willows. Bones-Together tracks them as far as river and then calls for assistance. Man and wife climb tree into Bald-Head Eagle's nest. Buffalo from all directions run under tree and drop of woman's urine falls on last one. Buffalo sees man and woman in tree and signals others to return. They try to butt tree down and man and wife pray all animals to help them. Night hawk tells them where to shoot at buffalo. Buffalo scatter in all directions and man and wife come down and go home.

19.—RED-WOMAN AND THE DEEDS OF TWO BOYS.

Red-Woman kills pregnant woman, cuts her open and finds twins. She throws one behind tipi curtain and other into spring. "Thrown-behind-the-Curtain" makes himself known to father. Asks father to make him two bows and arrows. Other boy is "Thrown-in-Spring," who has otter teeth. He is caught by brother and father. They burn incense under his nose and he becomes human. Boys wake up mother. They go to places forbidden by father and perform various exploits. Kill old woman who has a boiling pot which draws living things into it when tilted. They are drawn into immense alligator-like serpent, which they kill by cutting off its heart. They disable three trees which bend down suddenly and kill things in their way. They go to snakes' tipi and kill all snakes but one, whose head they flatten by rubbing against cliff. By stratagem they escape being pushed over bank into water. Man falls into water instead and is eaten by his father in water. They go to man who wears moccasins of fire, take off moccasins while he sleeps and burn him up. They are carried to top of mountain peak surrounded by lake and Thunder-Bird tells them he wants them to kill long otter who lives in lake. They shoot it with arrows and throw hot rocks down its throat and it dies. They are carried home through air and live there for many years.

20.—THE STUMP-HORN AND THE BLADDER.

Hungry people hunting buffalo. Two poor boys, one having grandmother. Boy with grandmother sends other boy to tell Chief to camp where they are playing. Chief does so. Man says elk coming down river and chief asks boy what to do. Boy tells him to drive elk into sticking mud. Other boy tells chief to bring him stump-horn of old elk, also its bladder. Chief sends all elk teeth to boys. One of them returns them to chief for his daughter. Chief sends for boys and gives them his two daughters. Some time after their marriage chief sends word to boys through daughters that people will starve if meat cannot be had. Boy who owns stump-horn and bladder directs large corral to be built. Boys drive buffalo into corral on four occasions. Four times boys disappear

with stump-horn and bladder and come back with enemy's horses and four times with enemies' scalps. Boys' medicines are stars, enclosed in bladder, which come out and execute deeds required of them. Third boy joins and then fourth boy. Boys go to enemies' camp and stars come from bladder as warriors who defeat enemy. Boys take home scalps and prisoners. Fourth boy tells two daughters of chief how keeper of bladder and associates were so victorious. Keeper of bladder thereupon disappears, with medicine, in sky where he belonged and was formerly big star.

21.—THE BEAUTIFUL DAUGHTER OF A CHIEF, HER WICKED HUSBAND
AND THE SEVEN BROTHERS.

Daughter of chief says she will marry man she next meets at spring. She sees man in buffalo robe and follows him to camp. Man accustomed to go after beautiful women and, when they vex him four times, to throw them over steep bank into river, then father, in shape of alligator, devours them. Chief's daughter told by man to comb his hair. She finds snakes in hair and pushes man away, which vexes him first time. Next day man orders her to wipe his neck. She finds worms crawling around it and again pushes him away, which vexes him second time. Man then directs her to wash his feet. They are decayed and badly swollen. She vexes him third time by refusing. Man then tells her to make robe of thick buffalo hide. She has no tools and cannot do so, but he insists and is vexed for fourth time. They go to pick berries and on return man tells her to go to work on buffalo robe. She tries, but cannot, folds up as pillow, lays head upon it and cries. Ants come and ask why she is crying. They tell her to leave it there and come back on fourth day. She does and finds beautiful robe. Ants warn her that husband would try to push her over bank for his father to eat, show her how to escape and say that only seven brothers living on side of mountain peak can help her. Next day husband takes her to bank and tries to push her over but he goes into river instead. Woman flees to mountain peak. Father eats son but vomits him and puts him together again and tells him to catch wife. He is just behind her when she reaches tipi of seven brothers. She calls for help and small brother, who alone is at home, tells her to run four times around tipi. She does so and at fourth time door opens and she runs in, leaving husband outside. Husband four times demands wife of little brother, who sends, first watch dog (mountain lion), then bear, and finally both together to kill husband, but both return badly wounded and die. Little brother then tries to kill husband. At fourth time he throws husband. Wife makes big fire. Husband is burned, sparks being thrown back that his father may not bring him back to life. Six brothers return from hunting and they agree to keep woman for sister. Little brother when going hunting warns her not to let in woman carrying old man on her back as baby. Old woman comes and asks for admission. Sister refuses, but lets her in when she has demanded four times. When brothers return, little brother knows old woman has been there and says they must leave or sister will soon die, as old woman is bad and powerful. He takes arrow from each brother and one of his own and shoots arrow through smoke-hole of tipi. All brothers and sister follow arrow through air. As arrow about to drop another arrow shot upwards and so on until seventh arrow shot. Brother and sister follow to top of high mountain. Old woman comes to tipi, sees breath

feathers from arrow sticking through opening at top and follows brother and sister through air. They fight and all brothers but youngest and adopted sister are killed. Little brother kills old woman and restores brothers to life. They go up above and are turned into the seven stars of Dipper and sister into little star near Dipper.

22.—SELFISH CHIEF AND THE TWO BOYS.

Bad chief takes best of everything from his followers and all elk teeth at killing. Grandmother had two grandsons, one having pretty wife, whom chief takes away. At hunting grandson sees dead buffalo cow with calf, and takes best parts of cow and calf and places them in hollow of tree. One of chief's men tells him about cow and that little boy was near it. When boy denies he killed cow, chief kills him and slides body over ice to father to eat. Boy falls into air hole and father of bad chief, instead of eating him, restores him to life and gives him bear skin robe, makes arrows and marks them with medicine colors, and tells boy to kill chief. Boy goes to tree and takes meat home. Chief sees smoke coming from tipi and sends wife to see what grandmother and boy are doing. She tells chief they are eating good buffalo meat and he sends her again to bring meat to him. Younger brother will not allow her to have it and says chief can get his own meat. Next buffalo hunt little boy and brother kill two buffalo and refuse to give any to chief. Soon afterwards they kill elk and again refuse chief. On fourth hunt little boy kills two buffalo and on his refusing chief's demand for meat, chief goes and tries to kill him. Arrows (4) bound back. Chief begs for mercy and offers boy half his wives and other property, but boy refuses and shoots him. Little boy and brother drag body of chief to place where chief had thrown little boy in. Throws in body of chief and father eats him. They return and little boy tells men to take their wives and horses and declares himself chief.

23.—THE YOUNG MEN AND THE TURTLE.

Twenty young men see great turtle moving across prairie. Eighteen of them climb on its back and sing. Other two mount high hill and see big lake. They tell companions, but they cannot get off turtle. They sing death songs while turtle goes into lake. Two others go home and tell of turtle.

24.—DWARFS ON THE LEDGE.

Dwarfs formerly live on projecting ledge on Pryor Creek. Indians shoot arrows into ledge and pray that they may be as strong as dwarfs and that aim may be as true as theirs.

25.—THE PLACE WHERE THE BUFFALO GO OVER BY THE WILL OF THE SUN.

On Pryor Creek is gully, bed of which is wider than top opening. When buffalo, deer and elk stepping over opening it widens and animals fall into bottom. Opening then resumes former width.

26.—BABY TRACKS.

Twenty miles north of Plenty-Coup's Camp, on Pryor Creek, is spring, on ground near which are baby tracks. Married women go to spring, take pair of baby moccasins and pray that they may have child.